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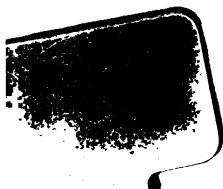
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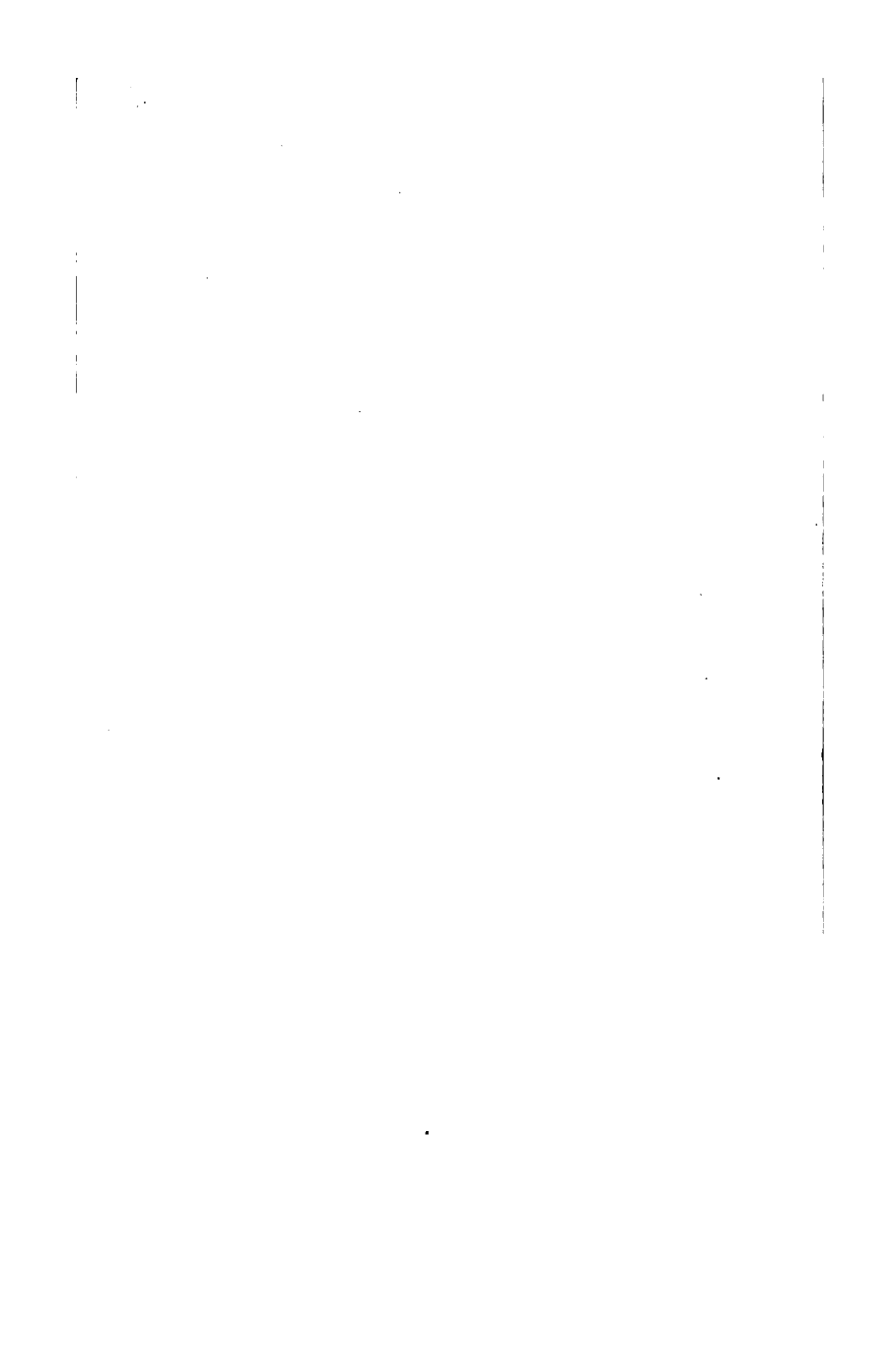




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# HER RECORD IS ON HIGH.

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A Simple Memorial of M. M. C.

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BY  
THE EDITOR OF MEMOIRS AND CORRESPONDENCE OF  
THE REV. J. G. BREAY.

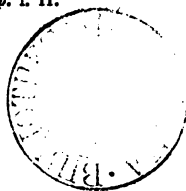
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"Being filled with the fruits of righteousness which  
are by Jesus Christ unto the glory and praise of God."—

*Philip. i. 11.*

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SECOND EDITION.



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## PREFACE TO THE SECOND EDITION.

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IN offering a new Edition of the following Memoir (which from various circumstances has been too long delayed) the editor observes with deep thankfulness that the pure and bright example which it contains appears to be unceasingly valued. Testimonies have, from time to time been received of its usefulness, not only to the young, but also to Parents whose desire is to render their children happy in Time and in Eternity.

The "Simple Memorial" is again prayerfully commended to the blessing of the great Shepherd of His flock, who ere He left the earth and ascended, on high gave as a test of love and Himself, the brief yet tender command, "Feed my Lambs."

KENILWORTH,  
May 30th, 1855.

## INTRODUCTION.

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To testify of the power, the growth, and the triumph of divine grace in the character of a young but advanced Christian, forms the design of the following simple narrative. "Pure religion and undefiled" was the guide of her youth, her "chief joy" in life, and her all-sufficient portion in death. As a favoured flower in the spiritual "garden of the Lord," she bloomed for a brief season here below, and was then borne hence to a fairer clime and a more congenial sphere. She has passed away from earth, and her place knoweth her no more. "Her record is on high."\* But, though "the flower

\* Job xvi. 19.

fadeth, the word of our God shall stand for ever." Her memorial still remains as an humble yet fresh and fragrant testimony to the inestimable value "of the Gospel of Christ," as "the power of God unto salvation to every one that believeth."

Amidst the exciting controversies and beguiling errors of the present times, the religious education of the young is a subject fraught with anxious interest, and deeply important results.

A sketch of one whose principles were as firm as her spirit was gentle, may not, therefore, be wholly unacceptable, nor (it is earnestly hoped) altogether unprofitable. No tribute of human praise is sought for her who sought it not for herself; but if the bright example of her *Christian consistency* should lead only one immortal being to follow her, as she followed Christ; or if, won by her early piety, one youthful heart shall resolve, in dependence on God's bless-



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# HER RECORD IS ON HIGH.

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## CHAPTER I.

### GRACE IN INFANCY.

"And Jesus saith unto them, Yea; have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise."—*Matt.* xxi. 16.

"Suffer little children, and forbid them not, to come unto me: for of such is the kingdom of heaven."—*Matt.* xix. 14.

MARY MARIA, the daughter of Captain and Mrs. C——T——, was born at Hampstead, June 4th, 1831. Captain T——'s regiment was shortly afterwards quartered in Edinburgh, and thence it was removed to Ireland, where his family remained for several years. During this period, the addition of a son and of a daughter, was followed by the bereavement of both these children at an early age.

The faithful ministry of a clergyman then resident in the immediate neighbourhood of the sorrowing parents, was made instrumental, not only in con-



veying consolation during the sad hours of severe and sudden domestic affliction, but in leading them to that experience of vital piety which afterwards exercised so important an influence on the early training of Mary's character.

The deep gratitude and joy with which Mrs. T—— embraced the great doctrines of the Gospel which had thus been imparted to her, rendered her earnestly desirous to make religious principle the foundation of her child's education. Not a few of the most eminent servants of God in every age have borne testimony to the inestimable value of a mother's pious instruction in their infancy. Even where the precious seed has been apparently lost or choked by the cares and pleasures of the world, the recollection of a simple hymn, learned in childhood from a mother's lips, will oftentimes draw forth the first silent tear of genuine repentance; or the words of an infant prayer, first lisped at a mother's knee, recalled amidst the busy vicissitudes of after life, may return, like bread cast upon the waters, after many days, to be the means of bringing back the erring wanderer to the path of duty and to God.

It was a delightful occupation to instruct Mary in the first rudiments of Gospel truth. At life's earliest dawn her mind seemed to give an earnest of that deep spirituality which afterwards marked her whole character. At two and a half years old, she would

listen with the most thoughtful attention to Scripture history ; but *the love of God*, in giving his beloved Son to die for the sins of the world, and the divine scheme of salvation for sinners through the atoning blood of Jesus Christ, seemed to fasten upon her heart with a solemnity which was remarkable in one so young. These indications of divine grace were thus early evident not only to her parents, but also to those friends whose Christian principles led them to take an interest in her religious welfare ; and who recognized the blessing of God on the instructions which she was privileged to enjoy. The great Shepherd of the sheep had marked her for his own. With child-like simplicity she listened to his voice, and seemed eager to follow whithersoever it might lead her. A recent letter, referring to this period, (before she was three years old), recalls the circumstance of her frequently leaving her game at play, in order that she might be told more of Him, whom then she was wont to call "the good Jesus." She loved her parents with the tenderest affection ; but she felt that she had a heavenly Father, whose service was the first desire of her young heart. For any fault she had committed, she *at once* sought forgiveness at the throne of grace ; and often, when alone with her mamma, she would ask her permission to kneel down and pray, which she did with so much reverence of manner as to prove that the desire came from her

heart, and that she realized the presence of God in her soul.

Mary was at this time a rosy, intelligent-looking child, with an open beaming countenance; her disposition was cheerful, and peculiarly affectionate. United to a sensitive and gentle temperament, however, were to be discovered traces of an unsubdued temper. She was naturally what is termed "high spirited." On one occasion, she decidedly refused to yield obedience to her mamma's wishes; and not until she was punished did she acknowledge the additional claim of her papa's authority. This, however, was the only instance throughout her life, in which she manifested the least desire to oppose her parents, either in word or in deed. The tenderness which the possession of an only child was so peculiarly calculated to call forth, did not render Mary's parents unmindful of that firm yet gentle discipline which the word of God imposes as a solemn duty, and to which are attached His richest promises, both temporal and eternal. To this cause, also, may be chiefly attributed the serene happiness of her early days. The principle of filial obedience, founded on her still higher duty to God, produced in her mind at this age results as lasting as they were beneficial. It may perhaps be truly said that the best security for a child's present comfort and future welfare consists in implicit obedience, uniformly required and

consistently enforced. The youthful pilgrim on life's eventful journey will soon be made aware that lessons of submission must be learned and practised. It is only the disciple who has been early trained in the school of Christian obedience, that can escape the severe pain which accompanies the sudden pressure of a yoke to which by full indulgence he has hitherto unhappily been a stranger.

Mary's health now became very delicate, and she was threatened with attacks of croup. Her patience and cheerful acquiescence in the prescribed remedies, greatly endeared the little invalid to all around her. She was early taught to read and write ; and she delighted in being permitted to learn her lessons. At four years old she showed great fondness for hymns ; not only of a kind suited to her age, but of a higher and more general character. She marked the passages which pleased or impressed her mind, and nearly her first attempt at connected hand-writing is seen in these words, " My pet Indian hymn," traced above the well-known missionary lines,

"From Greenland's icy mountains, &c.

Religion was never urged upon her merely as a duty ; it was presented to her as a happy and a holy privilege : thus she seemed to enter into its spirit—as one of "perfect liberty" and the source of all her enjoyments. The love of Jesus Christ, as

her Saviour, filled her youthful heart with such sacred pleasure, that she often expressed a desire that every one whom she knew or saw could be led to love him also ; and it is well remembered, on the occasion of a stranger's visiting her parents, that from the abundance of her heart she spoke to him, and asked him if he had heard of Jesus Christ, and whether he knew him. Her natural timidity seemed always to forsake her, when the subject of love to God her Saviour engaged her attention. She had been suffered to come unto Him, led by her dear mother's guiding hand ; she loved to linger near Him, to repeat His words, to share His blessing, and to receive His spirit. It was a happy day when little Mary was permitted for the first time to accompany her parents to church. She was reminded that she was about to enter the house of God, and that her love to Him must be shown by quiet attention to what she heard. During the service, her mamma, observing her face flushed, asked if she felt unwell. She gave no answer, and afterwards explained her silence by referring to the injunction she had received ; adding, " Dear mamma, God was there, and I was listening to His word."

The extreme tenderness of conscience which Mary manifested at the age of four years, could not be the result of human tuition, how excellent soever it might be. The idea of punishment was banished

from her mind ; for except in the solitary instance already named, she never required or received it.

Divine grace alone could have imparted to her that holy reverence for the precepts of the Bible which formed her rule of conduct at a period when generally speaking, *right* and *wrong* are terms but imperfectly understood. Parental authority is too often placed before the mind of a child, as the only rule of conduct ; hence the respect shown to it is as defective as the principle on which it is founded. The higher standard given to Mary from her earliest years was evident in her whole demeanour ; and the desire to love, serve, and obey God was so strengthened in her heart from day to day by His Holy Spirit, that no doubt could be reasonably entertained of the work of regeneration being wrought in her soul *from above*. Already she detected and spoke of faults in herself which were not manifest to others. She lamented them, as displeasing to God, and said she thought Heaven must be a happy place, *because* every one there was able to love and serve God *so well*.

At five years old, Mary broke a blood vessel. After the first dangerous symptoms had subsided, change of air was considered desirable. Her parents brought her to Leamington, and placed her under the kind and skilful care of Dr. Jephson, whose treatment was the means of restoring her to health.

He was struck by her truthfulness of character, even in minute circumstances. In reply to his inquiries on one occasion, she immediately reminded her mamma in his presence of a slight deviation from the rules which he had prescribed, and which had escaped Mrs. T——'s remembrance. The incident, trivial in itself, proved the value of Christian principle. Mary had been taught the guilt of "little sins," and the grace of God her Saviour had so mercifully engraved upon her heart the dread of displeasing Him, that, with deep thankfulness to "the Author and Giver of every good thing," her mamma writes; "I cannot recollect that Mary ever spoke untruthfully, or deceived me *in the slightest thing*. The shadow of deception seemed distressing to her."

Truly the law of the Lord was her delight; and her conscience, enlightened by His Spirit, could not lightly look upon sin. She feared to "grieve" Him whose love was so abundantly shed abroad in her heart, who is of purer eyes than to behold iniquity, and who chargeth His angels with folly. She had read the solemn inquiry,—“Lord, who shall abide in Thy tabernacle? who shall dwell in Thy holy hill?” and had noticed the reply, “He that *speaketh truth* in his heart.”—Ps. xv. 1, 2.

During her trying illness, Mary often expressed the comfort she felt in raising her thoughts to God. “Do you know, dear mamma,” she exclaimed, one

day, "I am very happy when I am ill ; for it makes me think of God : and even if I were dying, I should be happy, for then I should soon see God in heaven."

The first favourable symptoms, in her returning health made her desirous to give thanks to God for her amendment. She requested her mamma to pray aloud in her room, adding, "Oh ! mamma, let us thank God, for making me better." She found pleasure, when confined to her bed, in watching the ever-varying beauty of the clouds ; and remarked upon the wonderful power of God in forming them. To use her own expression, "His word just goes forth to make beautiful clouds for the earth, and that moment they are made."

On her mamma asking her if she did not feel it a great comfort to rest in bed after the fatigue of first coming down stairs, she again referred to the peace which she enjoyed in the protecting presence of God. "I feel so happy *every* night in bed ; for God is with me, and the angels are round my bed." She seemed to realize the experience of the Psalmist when he said, "In the multitude of my thoughts within me Thy comforts delight my soul,"—(Ps. xciv. 19 ; ) and "The Angel of the Lord encampeth round them that fear Him, and delivereth them."—Ps. xxxiv. 7.

One day, after trying to sketch the figure of a



man surrounded by clouds, she brought it to her mamma, saying, "It reminds me of the Man who is to come down in the clouds with the holy angels. My dear brother and sisters will be with Him, and when I am lying in my coffin, He will call me to come up to heaven in those clouds with Him. The Man I mean is Jesus."

Thus simply was the mind of this child of five years old enabled to dwell with delight on the great doctrine of the second advent, and the resurrection of the saints, which in all ages of the Church has unfolded to the Christian believer the brightest anticipations of future glory.

The Rev. T. J. M——, whose pastoral care was so beneficially extended to Captain and Mrs. T——, when in Ireland, continued to be their valued friend and correspondent. In Mary's spiritual welfare he ever took the most affectionate interest, and from him she had received while yet a babe many of those impressions which subsequently from time to time it was his happy office to renew and strengthen.

An extract from one of his letters written about this time, bears almost a prophetic character.

“ Mellifont Glebe, Oct. 3rd. 1837.

“ MY BELOVED FRIENDS,

“ Children whom God hath given me, in blessing my ministry to your souls, from the very

first day that in His providence He called me to baptise your little E——, whose death He made the occasion, and His word the means of quickening you into newness of life by His own spirit. I read with delight your letter from Leamington, and rejoice with thankfulness at finding your minds still steadily turned to the things which belong to your eternal peace. \* \* \* \* In your retirement, you, with your darling little Mary, are tasting the Gospel truth pure from the fountain of the Holy Scripture, and are comforting and edifying one another. \* \* \* \* Your dear child is taught of God, I have no doubt, and great shall be her peace. Remember she is His child, and do not be surprised or grieved should He think well to take her with her little brother and sisters out of a world where she is surrounded by so many evils, and will never meet with anything the *natural* tendency of which is not to pollute and to destroy. Happy, oh ! happy those who are caught away by His Almighty love out of it. Who could recall them, or who ought to wish to detain others from such a translation whenever it appears the Divine purpose to hasten their happy flight.”

Mary now became busily occupied with the various studies which claimed her attention. Health and spirits returned. She had an active and in-

quiring mind, and eagerly would she ask for information on the numerous subject of interest which were connected with her daily lessons. She was never content to let any little difficulty remain unconquered, and not until she was assured it was for a time beyond her comprehension, would she relinquish the endeavour to overcome it. It was necessary to check, rather than to excite her thirst for improvement, otherwise her health would have suffered in her anxiety to press forward in the simple studies which were now placed before her. Her favourite recreation consisted in looking over and arranging her little library of religious books ; though her cheerful happy disposition made her a merry little companion in the nursery, and her smiling face told that she possessed all the joyous feelings of artless childhood. The bent of her mind, however, was evidenced by the amusements which she preferred. No present was so acceptable to her as any addition to her bookcase ; and the most costly offering was less prized by her than a packet of books from the Religious Tract Society, because these referred to those spiritual subjects which were her "chief joy." She was too simple-minded to appear pleased with what did not really interest her. Missionary details, or any narrative having for its object the glory of God and the Redeemer's praise, at once rivited her attention ; and in a few moments,

seated on a low seat at her mamma's side, she was absorbed in reading what she called her treasures.

Mary was a watchful and thoughtful companion of her mamma's sick-couch during a lengthened period of indisposition, anticipating her every wish, and carefully avoiding whatever might distress or trouble her. On one occasion, after a sudden attack of faintness, Mrs. T—— missed her little nurse, from the drawing room. It was a dark winter evening, and her papa, who went in search of her, found her alone on her knees in her bed-room, engaged in prayer. On returning to her mamma, and seeing her able to sit up, she said, "Dear Mamma, I went to ask God to make you better, and see, He has answered my prayer."! With child-like confidence she drew near to her heavenly Father as unto an all-powerful friend. In simple faith she called upon her God; and He who on earth bade little children come unto Him, heard and answered her from heaven. His spirit dwelt richly in this chosen lamb of His flock, and He imparted to her the most precious of all blessings—an abiding sense of union and communion with Himself.

In 1838, when Mary was between six and seven years old, she accompanied her parents to Bath. Sorrow in the bereavement of another sweet infant had again been their portion. They received one morning a visit from the Rev. G——G——, who on

hearing of this affliction, happened in the course of conversation to repeat some consolatory lines on the death of infants, in which transplanted flowers were represented as emblematic of their departed spirits. In the evening, after enjoying a game at play with her cousins in the nursery, she spoke to her mamma of Mr. G——'s visit, which, though she had made no remark at the time, had left an impression on her mind. "I have been thinking," she exclaimed, "that if my dear little brother's soul is compared to the bud of a flower which is gone to blossom in Heaven, then perhaps those sweet flowers which were shown to the pilgrim from the top of the hill in Pilgrim's Progress were not real ones, but the souls of those who loved Jesus." On bidding her mamma good night, she expressed regret that she was going to spend the evening alone, but on being assured by Mrs. T——, that she did not feel the least lonely, Mary quickly rejoined, "Not lonely, I know, for you will have Three Persons with you: God and Jesus, and the Holy Spirit." One morning, after hearing Isaiah lxy. read by her papa at family prayers, she seemed much affected by it—"Oh! what a beautiful chapter! how lovely those vines! I wish I were in heaven with God," she exclaimed; and then instead of going to her usual recreations, she remained deeply thoughtful. The word of God had at all times a remarkable power over her mind, and she not only

appeared most clearly to comprehend the leading doctrines of the Gospel, but to rejoice daily in the great plan of man's redemption by the atonement of the cross. While in the full enjoyment of health and spirits, the object of intense interest to her fond parents, and surrounded by all that could make life happy, she would often allude to the joys of heaven as to a delightful prospect which lay before her. Already with the eye of faith she looked within the veil and saw its glories. It was "the substance of things hoped for, the evidence of things not seen."—Heb. xi. 1.

The following are marked as favourite hymns in the collection which she made for her own use :—

"Precious in the sight of the Lord is the death of His saints."—Ps. cxvi. 15.

I.

When holy children die,  
And lay their bodies down,  
The blessed Saviour still is nigh,  
To guard and guide His own.

II.

Within the peaceful tomb  
He lulls His babes to rest;  
And soft the bed, and fair the room,  
That Christ the Lord hath blest.

III.

In all His sleeping ones  
The Saviour takes delight;  
Their lifeless bodies, flesh and bones,  
Are precious in His sight.

## IV.

For this same body must,  
When Christ shall come, arise,  
And leave its dwelling in the dust,  
For mansions in the skies.

## V.

In robes of shining white  
It then will be array'd  
To reign in glorious realms of light,  
Where pleasures never fade.

## HYMN.

## I.

Like mist on the mountains, like ships on the sea,  
So swiftly the years of our pilgrimage flee,  
In the grave of our fathers how soon shall we lie !  
Dear children, to-day to a Saviour fly.

## II.

How sweet are the flow'rets of April and May,  
But often the frost makes them wither away ;  
Like flowers you may fade—are you ready to die ?  
While yet there is room, to a Saviour fly.

## III.

When Samuel was young he first knew the Lord ;  
He slept in His smile and rejoiced in His word ;  
So most of God's children are early brought nigh ;  
Oh ! seek Him in youth, to a Saviour fly.

## IV.

Do you ask me for pleasure, then lean on His breast,  
For there the sin-laden, and weary find rest ;  
In the valley of death you will triumphing cry,  
If this be call'd dying, ' tis pleasant to die.

M'CHRYNE.

The happy views of the tender love of God in  
all His afflictive dispensations, which Mary had

derived from her acquaintance with the Bible, enabled her to impart to others, even at her early age, the comfort wherewith she herself was comforted.

2 Cor. i. 4. One day when looking at a little cap which had belonged to the dear infant she had lost, Mrs. T—— remarked to Mary that the crown was prettily worked. “Oh yes, mamma,” quickly re-

joined Mary, “but he has a far prettier crown now! Oh! do not grieve—we shall see him so soon again.

I can fancy him almost a king, so happy in heaven.”

Rev. i. 6. Thankfully did the sorrowing parent turn from the mournful recollections of the past, to the contemplation of the present happiness and glorious prospects of those who fall asleep in Jesus; and rejoice in being permitted to discern the progress of divine grace in the soul of the child yet spared to her. Mary’s religion was not one of mere habit, nor was it copied from that of others around her. Her rule of action as a child is best conveyed in her own childish words—“God says so in the Bible;” and thus the word of the Lord was a lamp unto her path, to guide her infant steps into the way of peace. She was early baptized by the Spirit of God; but at what precise period the conversion of this dear child took place, it would be impossible to state.

\*The grace of God, her Saviour, was clearly manifested at a very early age. It grew with her growth and increased with every passing year. The peculiar



sweetness of her whole demeanour rendered her an object of deep interest to all her family connexions. Something far different from natural amiability, and far beyond the docility of a well-trained child, was apparent even to ordinary observers. At a later period a young relative who had, during a short time, daily opportunities of watching Mary's conduct, seemed at a loss to account for her being "always good," and said to Mrs. T——, "Do tell me, is Mary *ever* naughty?" Mrs. T—— replied, "Go and ask her." Without noticing the implied compliment to herself, Mary at once gave a truthful answer in the words of Scripture. "There is none that doeth good, no not one." She had taken the word of God as her standard, and sensibly felt how far she fell short of its requirements.

Mary was a remarkably lively and, as previously observed, a high-spirited child. The rising colour in her cheek under any little disappointment, often told the conflict that was going on within, in order to subdue or control her feelings; but the infant follower of her Saviour was, by his grace and strength, made conqueror, and enabled, for the most part successfully, to combat the risings of inward corruption, of which she was fully aware. She was a great favourite amongst her young companions, though frequently she found in them the want of congeniality in mind and feeling. Hers was the early untutored experience

of the Scripture inquiry, "How can two walk together except they be agreed?" She generally confessed that a day spent from home ended in disappointment. She entered heartily into the sports of children of her own age, and if any little difference arose, she was invariably the peace-maker; but rarely did she meet with any, whose society she appeared to enjoy. A deviation from perfect openness of conduct, or the transgression of a known rule, was certain to draw from her a gentle but firm remonstrance; and hence the not unfrequent remark among her play-fellows,—“Why is she so different from us?” They *felt* she was different, and thus in the nursery the important distinction between a religion of mere habit, and a religion of principle, was practically shown and acknowledged.\*

Mary was not ashamed of the Gospel of Christ, yet her love for its precepts was evinced in her conduct rather than by her much speaking; and early and unremittingly did she seek to win others to love the Lord, by proving her own gentle walk and conversation, that all His ways are ways of pleasantness, and all His paths are peace. Happy are those parents who, not content with conveying religious instructions to their children. are prayerfully

\* “Even a child is known by his doings, whether his work be pure, and whether it be right. The hearing ear, and the seeing eye, the Lord hath made even both of them.”—Prov. xx. 11, 12.

watching for the springing up of the good seed ; and who are privileged to trace those visible tokens of divine grace which can alone make them members of Christ, children of God, and inheritors of the kingdom of heaven.

In the summer of 1838, Captain and Mrs. T—— with Mary, visited Ilfracombe, and here she became deeply interested in Missionary subjects. The interesting annals of Williams' labours in the South Sea Islands inspired her with a longing desire to become a Missionary if she should grow up. She formed many plans, having for their object the spiritual welfare of others ; but the state of the heathen, while it seemed to shock her mind, only served to quicken her zeal. She read with avidity the missionary tidings from abroad ; and, so completely did she enter into the proceedings of those devoted servants of God, who peril their lives to preach the Gospel in far distant lands, that on being told one day that *Tahiti*, a spot hitherto highly favoured and blest, had been taken by the French, she burst into tears. From this time to the latest hour of her life, she ever took the most lively interest in missions, both at home and abroad. Their welfare was a subject which she cherished in in her thoughts, and on which she constantly asked for God's blessing in her prayers. May it not be hoped that these simple intercessions for the cause she loved would avail much ?

The following extracts from a few pastoral letters are here given, as they refer to the preceding account of Mary's early days, and confirm what has been stated respecting them. They are from the pen of the valued friend to whom reference has already been made, and they prove how fervently his heart rejoiced in the spiritual welfare of his children in the Lord. Especially was he thankful that the Great Shepherd of the sheep had granted to one of the tender lambs of His flock such manifestations of His grace in infancy.

*To Captain and Mrs. T——.*

“ Mellifont Glebe, Jan. 31, 1838.

“ MY BELOVED FRIENDS,

“ A variety of engagements have made it difficult for me to find leisure for writing to the children whom the Lord hath given me, among whom I always love to reckon you and your beloved husband and child. I read again and again what you mention of your dear little Mary. It afforded indeed a blessed proof that the Holy Spirit is with her and in her. I have often heard of your dear sister E——. May you be mutually blessed. Christians are much comforted and strengthened in their mutual faith, by meeting in their common Lord and Saviour's name and enjoying together

his special presence. I do indeed rejoice with you over your precious child. "Out of the mouths of babes and sucklings the Lord still perfects His praise." The particulars you mention encourage the most sanguine hopes, whilst they should also stimulate us to fervent prayer on her behalf. Her observations have a wonderful combination of wisdom and simplicity, and of firmness and decision, where conscience and the love of the Lord require it."

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*From the same, to Mrs. T——.*

"Mellifont, May 27, 1839.

"MY VERY DEAR FRIEND,

"My heart does indeed rejoice with yours, on all the blessings and consolations which our tender heavenly Father has vouchsafed to bestow upon you. May your souls with transport magnify the Lord, and your spirit exult in God your Saviour. Surely He that is mighty is doing great things for you, and Holy is His name; and for my part, I have no greater joy than thus to find you both, and your darling Mary, walking in the truth, in the fear of the Lord. Oh, may to-morrow be as this day and much more abundant! I am thankful to learn that your dear child has passed the winter so free from cough and other illness, but above all, that her infant mind is so led and taught by the Spirit. I should be

happy to see what you have noted down ; it would please and excite my admiration of the divine grace of God developed in infancy, as did the recollections of what took place in my own departed child. That solicitude about the souls of others speaks in a manner not to be misunderstood, that God's Spirit is present with your child. He is the sole author of such bowels of mercies. I shall write again soon.

“ Yours ever in the Lord,

T. J. M.

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*From the same to Capt. and Mrs. T——.*

“ Dublin, 1849.

“ MY BELOVED FRIENDS,

“ On Thursday your welcome packet reached me, and we were much pleased with its contents. I never read anything which spoke more unequivocally the operation of the Divine Spirit. I feel assured the end will answer the beginning, being confident of this very thing, that He which hath begun the good work will perform it to the end. Be prepared, dear brother and sister, to part with your precious treasure at a moment's warning. Enjoy all your blessings in the Lord, and thus you will never lose them.”

## CHAPTER II.

### GROWTH IN GRACE.

"But the God of all grace, who hath called us unto his eternal glory, by Christ Jesus, after that ye have suffered a while, make you perfect, stablish, strengthen, settle you."—1 Pet. v. 10.

MARY was now eight years old. The day star of divine grace, which had arisen in her heart, shed its mild radiance on the quiet path in which she moved, and enabled her to preserve a consistency of outward conduct rarely attained by one so young. Towards her parents she was truly affectionate ; and in yielding to them the most willing and perfect obedience, she appeared to be influenced by the daily desire to adorn the doctrine of God her Saviour in all things. The constraining love of Christ formed her motive ; and hence the *hidden* spring which gave to her actions a steadiness of purpose by no means common at her early age. She might be said to "walk in the ordinances of the Lord blameless." A happier childhood can scarcely be imagined ; but Mary had

taken up the cross, and soon proved that the strait and narrow path is not at all times a sunny or a smooth one. Hitherto her course had been bright and cloudless. Carefully educated in "the nurture and admonition of the Lord," and singularly sheltered from outward trial, her onward course seemed to be clear and tranquil; but it pleased Him who had called her into His "marvellous light," to perfect His work, by making her more deeply acquainted with the corruption of her own heart; and it was during the "cloudy and dark day" of inward conflict, that God graciously designed to draw her into still closer union with Himself.

To those who are strangers to the secret sorrows of the Christian in his warfare with the enemy of his soul, it is possible that Mary's feelings at this period may appear strange or overwrought; but there are many trembling followers of Him who, while on earth, "was in all points tempted like as we are, yet without sin," that will be at no loss to interpret her meaning, and readily yield to this young disciple a cordial and heartfelt sympathy. "As in water face answereth to face, so the heart of man to man." Prov. xxvii. 19.

It was during her ninth year that first "the exceeding sinfulness of sin" was presented to her mind, as a subject of powerful and painful interest. Her growth in grace enabled her to detect sin where



hitherto it had passed unnoticed ; and its presence in her thoughts, words, and actions, weighed as they now were in the balance of the sanctuary, filled her with dismay. She would frequently complain that sin seemed to enter into all she did ; and, with increased earnestness, she besought her mamma to pray for her. So sensibly did she feel the reality of inward corruption, that she inquired one day if the sinfulness of children was not worse than that of grown-up people. She grieved over her wanderings in prayer. " I wonder," she said, " if it is that I *cannot*, or that I *will not*, command my thoughts, but—I shall pray for more power."

The sighings of many a contrite heart will readily respond to Mary's heartfelt inquiry ; and happy would it be if every desponding self-examiner would learn from her example *at once* to seek the only effectual remedy, and *go* with the same child-like confidence to the one unfailing source of help in every time of need. Her distress of mind was at times very acute ; and the requirements of God's holy law contrasted with her own shortcomings, became the painful subject of her thoughts and fears. The christian's restless enemy had beheld the spiritual progress, and decided early course of this gentle follower of the lowly Jesus, and he now sought to deprive her soul of the perfect peace in Him which had hitherto been her portion. She

was tempted to doubt her acceptance with God. In much grief of heart she expressed her fears that sin had separated her from Him, and that she should not at last attain heaven. She felt she should not be saved. There was no morbid tone of mind accompanying these convictions, and they were only confided, in the retirement of her quiet home, to her beloved mother, who was ever a participator in all her joys and sorrows. By her Mary was always directed to the sure word of God for support and comfort ; and frequently, after retiring to rest, would this "anxious inquirer" request her mamma to come and speak to her again of the sure hopes to be derived alone from the pure fountain of divine truth. The habit of thus referring at once to those texts of Scripture which set forth the full and free salvation of God in Christ, was always attended with comfort. The Bible was her solace and sweetest anodyne ; and with deep thankfulness of heart, it was observed by her parents at this time, that her knowledge of Scripture was made effectual in bringing consolation to her mind under this trial of her faith. "It is written," was her answer to the tempter ; and a few words from the Bible were the sling and the stone wherewith she met and overcame the enemy of her soul.

The conflict which the deep convictions of sin occasioned in Mary's mind were painful indeed to

witness. The probable effect upon her health was a subject of frequent and serious apprehension ; and this harassing season of doubts and fears continued (though in varied degrees) during a period of two years. It is, however, thankfully recorded, that in every hour of sadness she was enabled to seek relief in prayer : and though passing through " deep waters," the tender mercy of her heavenly Father was strikingly evinced, in thus permitting her to feel at all times that the way of access to His throne was open before her. The evil one was suffered to assail her peace of mind, but the watchful Shepherd was ever nigh to lead His lamb from time to time beside the " fountain of living waters," where, cheered and strengthened by His presence, she found refreshment and repose.

At one time, even when she was evidently making rapid progress in divine things, her confidence in the promises of her heavenly Father was not only shaken in reference to her own individual state before God, but she was led to question the truth of some things which, from her earliest days, she had been taught to regard with reverence and respect. During a frequent change of residence, and while travelling from place to place, the advantages of a faithful ministry could not always be obtained. Mary was an observant child ; and she soon perceived that though a profession of piety

was not uncommon, yet those who desired to maintain a close walk with God were often left to tread the narrow path alone. She remarked, that "no one around her in the world seemed to think much about religion ;" and, with tears in her eyes, she came one day to her mamma, and told her she felt tempted to question if what she had been taught was not error. The candour of this simple confession alike revealed the work of Satan and the conquering power of divine grace. She had early learned from Scripture the importance of deeply-seated principles in the heart, the value of self-discipline, and the habit of bringing all doubtful matters to the test of unerring truth. The value of these lessons was twofold ; they enabled her to keep steadfast, by looking simply to Jesus as the Author and Finisher of her faith, and they preserved her from the error of resorting to herself for justification before God. She was for a time tempest-tossed, and dark clouds were around her ; but *false lights lured her to the right or to the left*. She anchored her little bark on the Rock of Ages, and soon she heard those gracious words amid the troubled waters,—“ Peace, be still ;” the threatening waves which troubled her were hushed into silence by her Saviour’s voice, and she was brought safely to the haven where she would be.

One morning at family prayers she was particu-

larly struck by the apostle's experience of inward conflict in Rom. vii., saying she felt, like St. Paul, that the good she would *like* to do she could not, but she had tasted that the Lord is gracious; she no longer hesitated to accept the full reconciliation of God in Christ, and spoke of the comfort imparted to her by the concluding verses of the chapter.

The following extracts from Mr. Machee's letters written in reference to this period, are inserted here, as containing sound counsel under circumstances which call forth the frequent sympathy of ministers in their intercourse with the young members of their flock, and with the hope that they may, by God's blessing, be found of use in similar cases.

*To Mrs. T——.*

“MELLIFONT GLEBE, Oct. 15, 1841.

“MY DEAR FRIEND,

“I received your letter with much pleasure. Your account of darling Mary is a full demonstration of its being the true grace of God wherein she stands. Satan desired to have her, that he might sift her as wheat, but her faithful Saviour prayed for her, that her faith might not fail, and thus she has ever been preserved, and has come out of his hands not only uninjured but improved. She has been taught experimental lessons of the evil of her

own heart and nature, and of the malice and subtilty of the great enemy of souls ; she has learnt more than ever of the goodness and tender love of her dear Shepherd, who has rescued his loved lamb from the devouring lion, and now folds her again within his everlasting arms. Tell her I received her note, and was indeed happy to hear she found relief in going to Jesus. She can never go to Him too often. I hope the time will soon come when she will be enabled to understand how near He is to her, and how it is that in Him she lives and moves and has her new spiritual being : but as yet the simplest truths can alone be presented to her infant mind.

“ Yours, &c.”

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*From the same, to Mrs. T——*

“ Enniskerry, 1841.

“ MY DEAR FRIEND,

“ Your letter followed me here to this house of mourning. I can now enter more deeply than at first into the minute and interesting details of your letter. It gives me great hope and confidence for you and your dear child, that you are led and enabled to look so much and so simply to the Lord as you proceed. Jehoshaphat's prayer, when we can

adopt it in our trials and perplexities, will never fail to receive a gracious answer from the mercy-seat. He says, 'Neither know we what to do, but our eyes are upon thee.' Turn to the passage—2 Chron. xx. 12—and look on to the 15th verse, where the answer is given: 'Thus saith the Lord; Be not afraid nor dismayed, for the battle is not yours, but God's.' If your dear Mary's soul is made the field of conflict, the standard of victory shall be planted there, and you and she shall be filled with the high praises of our glorious invisible Deliverer. 'The battle is not yours, but God's:' and let Jehoshaphat's exhortation cheer and encourage you, when he says, (verse 20,) 'Believe in the Lord your God, so shall ye be established: believe His prophets, (the inspired Scriptures), so shall ye prosper.' Prepare, as the people did, to celebrate the Lord's triumph over His and your foes, saying, 'Praise the Lord, for His mercy endureth for ever.' The covenant is an everlasting covenant, ordered for us in all things, and sure; not one of His little ones shall or can perish; and you have too much proof, dear friend, that your precious lamb is one of these, to leave any doubt on your mind that He will preserve her to His heavenly kingdom. Her conscientiousness in avoiding the shadow of a falsehood is lovely. It shows how grace teaches her to put off the old man with his deeds; and it

proves also, how that in her spirit there is no guile. I feel persuaded that the guileless spirit is a sure token of the believer's justification, and that there is no condemnation to him that is in Christ Jesus. I do not feel any ill consequences, but I have every hope of the best effects following upon your dear Mary's being made fully acquainted with this glorious doctrine. Believers are proved to be in Christ by their walking, not after the flesh but after the Spirit; or, in other words, they are proved to be in Him by His being in them, for it is in this way that they are enabled to walk not after the flesh but after the Spirit. It is not they who live any longer, but Christ who liveth in them, and they by Him: as an engrafted branch brings forth fruit unto holiness, and in the end everlasting life. It may not be easy at present to set forth all this blessed truth to the dear child; but by degrees I trust the Spirit of the Lord will unfold it to her young mind, and teach her fully to read the evidence of her peace with God in the fruits of an indwelling Saviour's spirit. I hope that every day will bring with it still more assurance to you and to herself, that she is His by His Spirit which He has given her.

“As to the stirring of the great enemy, and the distress consequent upon it, all this makes me the more confident of the reality of the work of grace commenced and carried forward in her soul. Satan



never bestirs himself without reason. When his goods are in peace, he is quiet, but when he feels the hold which the Stronger than he has seized, he then struggles in desperation ; and that grasp shall never be relaxed until all power to do mischief is utterly taken from him. He is already, I feel assured, cast out of your beloved child ; and though he will again and again endeavour to regain a footing, Jesus, who is in possession, will maintain his own conquest, and will only permit these vexatious buffetings to go so far as to teach you and her experimentally that His grace is sufficient for you, and for all His tried ones. His strength is made perfect in weakness.

“I shall enclose a few lines for the dear child herself, and may the Lord bless them to her.”

Another valued Christian friend also writes about the same time to Mrs. T——:

“The Lord does indeed appear to be shining upon you, my friend. Is He not taking your dear child into His everlasting arms, putting His hand upon her, and blessing her? Oh! what cause for joy unspeakable and full of glory! The Lord has been pleased to give us two dear children. May we have grace to follow your example in the training of them, and oh! may the like success be the result. I know full well how many an anxious believing

prayer went up to the Father of mercies for your dear child ; and for our encouragement we know that the Lord, who rejected not the Syrophœnician woman, and who also answered you, is still the same prayer-hearing and prayer-answering God. How much gentleness and firmness are necessary—how much watchfulness and patience—but above all, consistency in example !

“Such a child as your dear Mary is better to you than ten common-place children. The account I hear of her is delightful, and her example ought to speak forcibly to us all.”

The appointed season of trial and temptation through which Mary had passed was succeeded by a renewal of those bright hopes and steadfast convictions, which ever afterwards remained unclouded. The storm had only proved the firm security of that Foundation on which they had rested. “The corner-stone” had been to her “a tried stone,” and it was therefore increasingly “precious.”—Isaiah xxviii. 16. Such a state of mind, however in a delicate child of nine years old, required very judicious treatment ; and fervent prayer was offered for wisdom to cherish the seed sown by the great Husbandman in the fruitful soil of her heart. At the same time the occupations connected with her general education were steadily pursued. She

evinced an increasing thirst for knowledge ; and it was still necessary to restrain her ardour for reading, as the whole of her leisure time (had it been permitted) would have been devoted to the acquirement of information on the various subjects which now began to interest her. In addition to other studies, she expressed a desire for instruction in Botany and the first rudiments of Geology. The history of her own country often painfully affected her, as she read the dark annals of crime which at various epochs it records ; and on being questioned one day relative to some passages detailing scenes of treachery and wickedness such as had not previously entered into her mind to imagine, she playfully observed, that instead of endeavouring to remember, she thought the best way was to try and forget them.

On all subjects which came within her comprehension, she showed the greatest anxiety for accurate information. A superficial answer to her inquiries never satisfied her, and the love of truth quickened her desire to persevere in patiently seeking for it. She was uniformly diligent ; and the hours of instruction, whether passed with her mamma, or with her governess and others employed to assist in her education, were happily spent. It was a light task to impart knowledge where the pupil was thus docile and intelligent. Spiritual subjects, however, main-

tained at all times the first and highest praise in her mind. They were her "chief joy," and she endeavoured to animate her young companions with the same pleasures. One day, while taking the hand of her young friend as they bounded across the fields in their morning walk, she said to her: "Now let us begin to think of verses from Scripture, and compare them with what we see around us—'The *pastures* are clothed with *flocks*, the *valleys* also are covered over with *corn*; they shout for joy, they also sing.'"

Her little companion was diffident, and not being able at once to remember an appropriate text, Mary, with such sweetness of manner as quite to win her attention, began to teach her, reminding her, "We all do fade as a leaf;" and then quoted Psalm i. 1—3, "Blessed is the man," &c., and "he shall be like a *tree* planted by the *rivers* of water, that bringeth forth his *fruit* in due season; his *leaf* also shall not wither; and whatsoever he doeth shall prosper," &c. Few children could more sincerely respond to the words of the prophet than Mary: "Thy word was unto me the joy and rejoicing of my heart."—Jer. xv. 16.

No sooner was her own mind again gladdened by the assurance of peace with God, than her affectionate heart yearned with earnest solicitude over the souls of others, and the blessings of which by divine grace she was made a partaker, rendered

her sensitively alive to the spiritual condition and necessities of those around her. For children of her own age, with whom she formed any casual acquaintance, and in whom she could not see any love for religion, she was in the daily habit of praying separately by name, adding those petitions which their individual circumstances seemed to require. She showed much discernment of character in the selection of such books as might be best adapted to lead each of her young friends into those ways which she had tasted were ways of pleasantness, and paths of peace. Often also would she distribute some to their nurses and attendants, who far from repelling or slighting the hints of so young a mistress, gladly welcomed her presence, and were always happy to see her smiling face in the nursery. As a proof of the interest she took in the spiritual welfare of the servants in her own family, she wrote a list of texts applicable to their duties, in the form of a little book, and gave it to one who was about to quit her mamma's service, and who had previously attended her. The party referred to, recently made known this pleasing instance of her young mistress's care for her soul.

Thus at ten year's old, Mary's spirit was that of a home missionary, and relative to missionary efforts whether at home or abroad she was diligent in the use of one means for the spiritual welfare of others,

which is too frequently the last to be employed—fervent and persevering prayer. She rarely expressed an unfavourable opinion of any one, and her thoughts could only be gleaned from her prayers, which she generally uttered audibly though in a very low and subdued voice. These intercessions were occasionally, though not habitually overheard by Mrs. T——. If a young companion was thoughtless, and had not been led to love the Lord, or if a family were seen to wander from a faithful and pure ministry, to one where the Gospel was “darkened by words without knowledge,” Mary’s concern was shown, not by remarks upon their conduct, but by prayer for them in secret. She was in the habit of watching for answers to prayer, and great was her pleasure when any evidence occurred of those in whom she took an interest turning in sincerity unto God.

But though Mary’s missionary efforts began at “home,” they did not end there. She took the most lively interest in various societies for the promotion of the Gospel in heathen lands. The little money which was placed at her disposal was *wholly* devoted to religious purposes, and was for the most part carefully divided between what she called her favourite societies: namely, the Church Missionary Society, the Pastoral Aid Society, the Society for Promoting Christianity among the Jews, and those institutions having for their object the spiritual and

Protestant welfare of Ireland. Nor was her example less calculated than her exertions to make a salutary impression on the minds of others, especially on those of her own age. When in childish play disputes arose, Mary would quietly retire from the little circle, and stand apart till peace was restored. She was remarkably free from selfishness, and ready to yield her own wishes to those of her companions, where a sense of duty did not interfere with what they required; but though naturally a timid and nervous child, when she could not conscientiously act with them, she was firm to a degree which if minutely described might possibly be termed unnatural. And so it really was; for her natural heart had been changed and renewed by the Spirit of Grace. Through this gracious influence, she was "transformed by the renewing of her mind," and having proved what was "the good and acceptable and perfect will of God," she could no longer be conformed to the spirit of the world.—Rom. xii. 2. One of her young companions, in recalling the period of their early friendship, thus writes:—

"I well remember when we met to play, she would rather that we should converse about Jesus. Her great truthfulness also impressed me, and not even in *play* would she allow anything in the *slightest degree* contrary to truth to be acted or spoken. She was

spared a few short years, not only that she might grow in the knowledge of her Saviour, but that she might manifest the power of His Grace."

To prepare and offer little gifts to her parents, was one of Mary's pleasures. Having (when about nine years old) made a selection of scripture texts, and references, on subjects which particularly interested her, she inscribed them in a book which she called "A Bible Verse book," and enclosed it with a note to her "dearest Mamma" on Good Friday. Having asked her acceptance of it, she adds, "this is the day on which the Lord Jesus Christ was crucified for our sakes, and it ought to be a very *happy thought* for believers, that their sins are all washed away by His blood." In another note to her mamma, she alludes to several passages of Scripture as sources of comfort, and concludes with these words: "The Lord says He will forgive His people, and God cannot lie; *therefore because we are* His people, we should be comforted. Look at Isa. i. 18, and John xvii, 15, 16, 17."

With some little presents, she writes on Christmas day to her papa:—

"MY VERY DEAR PAPA,

"Many happy returns of this *holy* day to you. May we be enabled to spend it as Christians, and to



give all the glory to God, who saved us and calls us his adopted children. May we grow more holy and more like Jesus every day! \* \* \* \* \*

“ Believe me, dearest Papa, your affectionate child,  
“ MARY.”

On the occasion of a young friend leaving her, who had been her companion for some time, she addressed a few lines to her mamma, which evinced a pleasing humility of spirit:—

“ DEAREST MAMMA,

“ I see the propriety of not having——  
any longer. Forgive me for being disappointed. I think with you it would be putting me in the way of temptation ; and although, at first, my feelings of affection for her made me think otherwise, yet I know we cannot answer for ourselves. \* \* \* \*

“ Believe me, dearest Mamma, your affectionate child,

“ MARY.”

Very lovely was it to watch the gradual increase and developement of divine grace in Mary's character, testified not merely by outward demeanour, but by her secret enjoyment of the word of God, which became more and more precious to her soul. She might be said to feed upon it as upon her daily bread ; and if her delicate frame now and then

caused a deep and anxious sigh on the part of her parents, they gave thanks to God who in his tender mercy had thus enriched the spiritual understanding of their treasured child. They rejoiced, though with fear and trembling, as they saw her heavenward spirit. They had lent her unto the Lord, (1 Sam. i. 28), and her heavenly father had called her to serve Him as long as she lived. Pure indeed was the gem, yet frail the casket, and it was difficult to prevent Mary's ardent mind from dwelling too exclusively even in her hours of recreation on subjects of serious importance. It was at this time that a valued friend, whose Christian experience gave weight to her advice, wrote to Mrs. T——

“It is impossible to witness the life of your sweet child, without feeling deeply interested. It is an anxious privilege to be rearing such a bright gem for heaven! Were I in your place, I should make any sacrifice to have a companion for Mary; her inquiring mind presses on so rapidly that I should fear the consequences to her health. May you be guided from on high.”

This suggestion was adopted. A little French girl, who was a Protestant, and who had been piously educated, was selected as a companion. She was amiable and affectionate, and her vivacity seemed

calculated to amuse and enliven her more thoughtful friend. The two little girls formed a contrast both in mind and in outward appearance. Mary's fair complexion and smiling open countenance were seen by the side of the young French brunette; the manners of the former were peculiarly gentle and diffident; those of the latter were marked by great liveliness and energy. Mary soon acquired the habit of speaking French fluently; she often joined C—— in gaily singing the little foreign airs of her country, and in various childish diversions which were new to her. There was now occasionally an exercise of Mary's forbearance. It was seen in the calmness with which she received any little evidence of unsubdued temper on the part of her companion. Her gentle remonstrances referred not to herself, for she was always desirous to concede, but to the anxiety she felt that C—— should not fall into error and sin; "Remember, dear C——," she would often whisper to her, "God is near you;" and then leave her till the shade upon her brow had passed away.

In the hours of recreation, C——took the lead, and she was ever fertile in varied sources of amusement; but in the midst of them, Mary would sometimes inquire how much more time they had *to play*: when the allotted period had elapsed, she would gladly collect her books, in a few moments

the merry little voices were hushed, and Mary was once again in her element, and as happy as possible.

The serenity of her mind, derived from "the peace which passeth all understanding," imparted to her demeanour a calm yet cheerful composure which was striking even to strangers. On her leaving the room one day, a clergyman who had been attentively watching her observed to Mrs. T——, "It is evident that in God your child lives and moves, and has her spiritual being."

Yet though the progress which she made in divine things was remarked by all who were intimately acquainted with her character, Mary's views of her own failures in duty were often painfully severe. She recurred to the sense of sin, and to her slowness of heart to accept the full, free, and complete pardon offered to the believer in Christ, through His most precious blood, as oppressive to her conscience. "Dear mamma," she exclaimed one day, after a conversation on these subjects, "I fear I am yet in Doubting Castle;" she then added, with her usual simplicity, "I shall pray for more faith." Had Mary been induced to look for solace in the comparison of herself with others, she might have been led aside by vanity, or deluded by a false peace; but keeping her eye on the clear mirror of God's word, she saw her own shortcomings, and hence, while

abased and humbled before God, she could repose on His faithfulness, and rest in His love.

The years 1841-2 were spent by Captain and Mrs. T—— in Dorsetshire, and various testimonies are borne to the rare piety of their dear child at this period by families with whom they then became acquainted. Mary was wholly unconscious of being the subject of encomium or observation. "Looking unto Jesus" was the motto of her life, and thus was she kept by Him whom she served in meekness and lowliness of heart.

While at Dorchester, Mary one day accompanied her mamma in a visit to a poor woman who was in a distressed state of mind. She had been addicted to habits of intemperance. Remorse of conscience preyed upon her, and she was led to see her lost condition; but though by no means ignorant of the way of salvation, she fell into a state of so great despondency that she had even attempted to commit suicide. Day after day had Mrs. T—— sat by her wretched couch, endeavouring to lead her to see the fulness of pardon which the gospel mercifully provides for the chief of sinners; but light and comfort were yet strangers to her soul. Mary had not spoken to her; but seeing the poor woman's distracted state, she whispered to her mamma: "Do tell her of that verse in Isaiah, 'Come now, let us reason together, saith the Lord,' &c." Mrs. T——

bade Mary repeat it herself to the woman, whose surprise was great to hear these gracious words from the lips of a child, whose presence she had scarcely noticed. She requested to have the text marked in her Bible, and it was by God's blessing, brought home with power and much assurance to her afflicted soul.

Mary became affectionately attached to a young companion about her own age. They corresponded; but time proved that the young friends were not in all things like minded—the one was steadily pursuing the straight and narrow path, from which the other had turned aside to seek the more alluring one of pleasure and worldly amusement. When again they met some time afterwards, Mary felt and regretted that there was no longer the same simplicity of tastes and feelings; and thus she early experienced the disappointment so frequently consequent on the discovery that two cannot walk together, unless they be agreed.—Amos iii. 3.

The ingenuous heart of the youthful Christian will often meet with similar trials. Decision in religion exposes the faithful servant of God to many difficulties while mixing with the world. Many appear willing to take up the cross; they carry it for a time, but in a season of temptation, when its weight becomes embarrassing, their steps falter, and it is laid aside. Mary was as firm as she was gentle,

and as years passed by, whenever she found she could not win others to join her in "following on to know the Lord," she quietly pursued her way alone. Hence she had not many intimate companions; and she often expressed surprise that she met with so few who entered into her pleasures: but it was in reality no marvel, for she was one of Christ's "little flock," and their joy consists in walking closely with Him whose kingdom is not of this world.

In 1842, Mr. Machee thus notices an account which had been transmitted to him of Mary's spiritual progress:—

"Mellifont Glebe, Jan. 11, 1842.

"MY DEAR FRIEND,

"I take the first leisure moment to reply to your long-looked-for letter, the contents of which have imparted to me such delight. Your account of the Lord's dealings with my precious godchild, as she calls herself, is wonderful, and calls indeed for the most fervent thanks and praises on her behalf. You shall see, I trust, greater things than these, and, with the Psalmist, 'hoping continually, you shall yet praise Him more and more;' (or as it runs in the original) 'add above all his praises *new praises* above all that have been called forth

by former wonders of mercy, grace, and goodness.’  
—Ps. lxxi. 14.

“The Lord has glorified Himself much by children in all ages. May our dear Mary (for I love to share the privilege of calling her so), may she be an eminent instance of the kind; and as she grows up, may she grow up unto Christ as Head over all things! May a gracious Providence make it plain to you and your dear husband, where you should pitch your tent. Wherever placed, may a rich provision for spiritual advantages to you and your dear child be made. This is the grand look-out with the Christian in all the movements of his pilgrimage. If the fruits on which your souls are to be sustained were abundant and genuine in your present locality, I should wish you to remain in it; but if everything else were to the utmost extent of worldly wishes combined in it, and this were wanting, I should never think it right to settle there. This is surely included in the meaning of our Lord’s exhortation—‘Seek ye first the kingdom of God and his righteousness.’ Many, many things may indeed be desirable, but ‘One thing is needful,’ and we are at no loss to say what that is.

“Tell dear Mary to write me a line. I shall enclose a note for her now, with some account of a little child of five years of age, who begins to think and speak of God in a very surprising manner, and



with the happiest effect upon his Roman Catholic father, so that it has led to his renunciation of all superstition, and I trust, to his embracing the gospel.

“ With our united affectionate love,

“ Ever yours in the Lord,

T. J. M.

While resident at Leamington in 1844, Mary had opportunities of attending Dr. Marsh's ministry. She greatly enjoyed the privilege thus afforded her of listening to the truth faithfully preached *in love*, as it seemed especially to harmonize with her own views and experience. She was much impressed by a sermon from the text, “ Mary hath chosen that good part which shall not be taken from her;” and on returning home, she referred to the pleasure she derived from hearing Dr. M., anxiously inquiring if she could obtain that sermon to read at home. She was deeply sensible of the excellence and beauty of the Liturgy of the Church of England. On hearing, accidentally, some objections to it stated, she expressed much surprise, adding “ it seems to me to comprise all we want.” Her sentiments became matured with her advancing years; and while she retained all the simplicity of childhood, there was a depth of thought and a propriety of judgment which

seemed scarcely to belong to one who had not yet learned wisdom in the school of experience. On one occasion a young lady happened to enter into conversation with her on the subject of a sect which has, within the last few years, excited much observation ; and declared that she felt somewhat disposed to join it. Mary combated her arguments with her usual gentleness, and stated her own views of the scriptural excellences of the Church of England with so much clearness, as greatly to interest and astonish her auditor. The young lady afterwards referred to this conversation, as having been chiefly instrumental in leading her to further inquiry, and deciding her to remain in the Church of England.

But it was not to ordinances, however excellent, that Mary attached any undue weight or importance. She did not labour to satisfy conscience by outward acts, but sought to grow in grace, and in the knowledge and love of God her Saviour. While she loved and unceasingly prayed for the Church Militant here upon earth, her young heart yearned after that meetness of soul which should prepare her to join the Church triumphant in Heaven. With unremitting ardour she pressed forward in her heavenward race, using all diligence to make her calling and election sure. She watched, with godly jealousy, over her own heart ; and having spoken one day to her mamma of her languid state in spiritual things, she said, " I

fear I have been cold towards God lately. I have not enjoyed my Bible and hymns as much as usual. I do fear I am getting cold, and this thought makes me unhappy."

Mrs. T—— found, on recurring to the subject on the evening of the same day, that Mary was more cheerful. She spoke of the relief and comfort she had derived from prayer, to which as in all cases of mental sorrow she had immediate recourse, adding, "Oh, Mamma! I prayed to God to take away my coldness, and I thanked him for making me feel it." The too frequent sin of Laodicea, which she had detected in her soul, was thus mourned over and overcome. At another period, her mind dwelt painfully on the text, "He that believeth on the Son of God hath the witness in himself." For a brief moment doubts and fears sought an entrance into her mind, and she exclaimed, with deep emotion, "Oh! I hope *I do believe*." This was, however, but the faint shadow of former sorrows, and it quickly passed away. She expressed regret that opportunities of speaking "a word in season" to others, had not been more diligently improved. When reminded of the propriety of being silent in the society of persons older than herself, she immediately assented, but added with her usual gentle firmness, "I think with —— and with ——, who are younger than I am, that I might have done

much more : you know we should *never* be ashamed of Jesus." Truly her growth in grace made her instant "in season and out of season." Her treasure was in Heaven, and there also was her heart.

It has before been observed that Mary's desires for intellectual improvement were ardent, and these increased as various studies opened to her inquiring mind fresh objects of interest and research. Her books had generally been selected by her parents, with the view of maintaining in its purity the healthy tone of mind which characterised her thirst for knowledge, and forming her taste on the principles of Christian excellence. Works of fiction she had rarely seen ; but it happened on one occasion, that a popular modern novel accidentally fell in her way. She took it up not knowing what it was, and read a few pages. The style was attractive, and the story extremely interesting ; she read on, and soon became absorbed in the fascinating scenes which were, for the first time, presented to the imagination. At the appointed hours for study, the beguiling volume was immediately laid aside—though not forgotten. Again and again it was resumed ; every spare moment was given to its perusal, till the closing chapter was finished. The eye of parental watchfulness had marked this little incident, but it was deemed best to refrain from any comment on the questionable tendency of the work, and so it

proved. Scarcely had the natural wish she had expressed to know the end of the story been gratified, than the restless dissatisfaction, which in a well-regulated mind, generally succeeds a state of false excitement, told that Mary was less serenely happy than usual. Her voluntary remark was, "Oh, Mamma, I wish I had never read that book! I have neglected everything the last two days." With a view of ascertaining her real feelings on the subject, Mrs. T—— remarked to her that she appeared to have been occupied with her studies as usual. "Yes," she replied; "I *seemed* to be busy, but my thoughts in reality have been with the scenes in that novel, and now I feel how sadly my time has been thrown away." She then spoke of the entire absence of real piety in those character who were represented as faultless; and, after a short pause, she added in a graver tone, "I will never—I mean," checking herself as if distrustful of her own resolutions, "I hope I never shall read another novel, for *it has put me all wrong*." These simple words did not emanate from a weak or a contracted mind, but they spoke the experience of thousands, as regards the effect of works of fiction.

Many there are, who, while they advocate the benefit to be derived from the varied view of human nature which they exhibit, are nevertheless secretly conscious that the eager perusal of a highly wrought

novel (selected even from the least exceptionable and most refined kind) has in the daily routine of calm duty, or in the retirement of the closet, put them "all wrong," though the confession may never pass the lips. Mary's heart was sanctified by the spirit of truth; and this influence led her thus early to recognise the important distinction between recreation and relaxation. It has well been observed, that the former invigorates while the latter enervates the Christian in his onward career. To refresh and *re-create* the powers, with a view to dedicate them in their renewed vigour to God, is a Christian duty. To divert them from this purpose, be the plea what it may, betrays an inconstancy of purpose, and a secret departure from a close walk with God. "I see no harm in this or that," does not satisfy a soul which aspires to a high standard in spiritual attainment. The artless confession of Mary when she discovered the true nature of the *relaxation* which cast a momentary shade over her bright daily path, may possibly find a responsive echo in the hearts of those who, mourning over deadness in prayer or coldness in duty, can trace their joyless state to a something which has "put them all wrong." "Happy is he that condemneth not himself in that thing which he alloweth." Rom. xiv. 22.

The gradual development of Mary's Christian character, and the remarkable consistency of her

conduct, gave rise occasionally to inquiries on the part of those who were interested in the subject of education, as to the mode of imparting religious knowledge, and of cultivating the moral and mental qualities, which had, in her case, led to so favourable a result.

In reply, it may be stated that in Mary's education, there was a single eye and a single aim—the glory of God and the happiness of her immortal soul. Mental culture and those feminine accomplishments for which she showed a taste and preference were not neglected, but a desire after superior attainment in these things was kept in due subordination to the one great end and object of life. The simple truths of the Gospel were conveyed to Mary's infant mind by her maternal instructress, at a very early age. The first evidences of sin in herself were met by the history of *God's love* to man in giving His Son to be a Saviour from sin; hence, when a fault was observed, her mind was directed to the offence as *committed against God*, and pardon and peace were to be sought in prayer through the atonement and intercession of that tender Saviour, who bade little children come unto Him. *The love of God in Christ* thus became the daily motive and the true spring of action, producing obedience, docility, and diligence, as the practical fruits of her faith. It was Mrs.—'s habit carefully to

avoid inappropriate times for religious instruction : she watched for favourable opportunities, and converted each passing incident into a season of improvement, without wearying the attention, or overpowering the mind. It was not the hymn learned, or the chapter read, or the catechism repeated, which gave to Mary's religion its tone and character ; it was the weaving in of holy motives and heavenly precepts with the thread of everyday life.

In seeking for divine guidance, Mrs. T—— acknowledges that “ prayer was the key which seemed to unlock every difficulty ;” it was the secret clue to a safe path in every season of perplexity ; for Paul may plant, and Apollos may water, but God alone can give the increase.

The character thus formed was doubtless one which, in a remarkable degree, exemplified the Apostle's exhortation, “ fervent in spirit, serving the Lord, rejoicing in hope, patient in tribulation, continuing instant in prayer.”

If additional testimony be required to prove the blessed fruits of *a religious education founded on Scripture principles*, a friend writes, “ I think Mary T—— was *the most uniformly happy* young person I ever knew ! ”



## CHAPTER III.

### THE TRIUMPH OF DIVINE GRACE IN ILLNESS AND DEATH.

"I have set the Lord always before me : because he is at my right hand, I shall not be moved. Therefore my heart is glad, and my glory rejoiceth : my flesh shall also rest in hope."—Ps. xvi. 8, 9.

THAT Mary had set the Lord always before her the foregoing narrative has amply proved, and she had attained unto that rare measure of wisdom, which led her to set her affections on things above, and to live, not for time, but for eternity.

The period which immediately preceded the close of her earthly career, was marked by an increasing meetness for the heavenly inheritance which she was so early called to enjoy. The same daily consistency in outward conduct, which had afforded so bright an evidence of her close walk with God continued ; but during the last year of her life, it was accompanied by a solemn earnestness in the pursuit of spiritual attainments, which seemed to indicate that her soul was ripening for her entrance into the presence of God. Her usual studies, though occasionally

interrupted by the delicacy of her health, still occupied the greater portion of her time ; but these employments it was observed possessed less interest for her than formerly. She felt that the various demands upon her attention might prove too engrossing, if she gave to each branch of her education the time which it might seem to claim. She was apprehensive that they might encroach on that leisure which she devoted to the study of God's word ; and therefore in addition to her private devotions, and to the happy portion of the day, when, after morning family prayer, Mary was in the habit of reading the Bible with her mamma, she requested to have one hour set apart in the middle of the day, for the same sacred purpose. The history of her Christian experience may be distinctly traced in the passages which she has marked ; and the fervent language of the Psalmist expressed the feelings of her heart when he said, " O God, thou art my God ; early will I seek thee ; my soul thirsteth for thee in a dry and thirsty land, where no water is." Ps. lxxiii. 1.

The numerous interesting papers found in her writing-desk after her death, attest how diligent was her search after the hidden treasures of spiritual knowledge. The second advent of Christ was to her a subject fraught with the deepest interest ; and the references in illustration of this bright and glorious

event, are arranged with much care and clearness. The ministration of angels also appears to have been one of her favourite Biblical studies ; and in a note to her beloved mother, she enclosed a list of texts which refer to their office and power.

The summer of 1847 was spent at Tunbridge Wells, the bracing air of which it was hoped would strengthen and invigorate her health. She enjoyed the lovely scenery of the neighbourhood, and made many additions to her collection of dried plants and flowers ; she also entered on the study of thorough-bass in her music lessons with much of her ordinary vigour. In the autumn she returned with her parents to Leamington. She committed to paper many forms of prayer she had composed for her own use, on different subjects, which bear the fullest testimony to her stedfast faith and truly catholic spirit. They record her fervent aspirations after increased holiness, and a more perfect conformity to the spirit of Christ. They refer to her ardent desires for the extension of Christ's kingdom, and comprise in simple language her intercessions for many who were "afar off," as well as for those whom she knew were living near to God. The distressed state of Ireland, the apprehension of a season of scarcity in England ; the strife and religious dissensions which she feared might tempt the unstable to depart from the simplicity of faith in Christ,

and the disregard of the Sabbath, public and private, were all subjects specially noticed in these silent memorials of her secret intercourse with God.

At this period Mary might be said to live in prayer. The love of Christ so constrained her, that her petitions were urged with the holy importunity of one who would not depart until the blessing sought was granted ; and she brought each case of individual interest to the Throne of Grace with an unwavering confidence, that God would hear her prayer, and answer her according to His own promises.

A short time previous to her last illness, Mary's private devotions seem to have increased not only in fervency, but also in length and frequency. She was often missed from the family circle and found in her own room, engaged in meditation and prayer. She readily assented to the suggestion that, while her health was delicate, a less fatiguing position than kneeling should occasionally be adopted : it was not the outward form, but the spirit of prayer which made the Throne of Grace so dear to her heart, for she ever sought to worship her Heavenly Father with a pure heart, fervently "in spirit and in truth."

The following beautiful lines were doubtless selected and copied by her, as expressive of that delight in secret communion with God which she was in an eminent degree privileged to enjoy, and

which is one of the safest criterions of the Christians' spiritual progress and attainment :—

### THE THRONE OF GRACE.\*

"Let us therefore come boldly to the throne of grace."—

*Heb. iv. 16.*

There is a spot of consecrated ground,  
Where brightest hopes and holiest joys are found ;  
'Tis named, and Christians love the well-known sound,  
The throne of grace.

'Tis here a calm retreat is always found ;  
Perpetual sunshine gilds the sacred ground ;  
Pure airs and heavenly odours breathe around  
The throne of grace.

While on this 'vantage ground the Christian stands,  
His quicken'd eye a boundless view commands ;  
Discovers fair abodes not made with hands—  
Abodes of peace.

Terrestrial objects disenchanted there,  
Lose all their power to dazzle or ensnare ;  
One only object then seems worth our care—  
To win the race.

This is the mount where Christ's disciples see  
The glory of the incarnate Deity ;  
'Tis here they find it good indeed to be,  
And view his face.

A new creation here begins to rise :  
Fruits of the Spirit, flowers of Paradise,  
Water'd from heaven, in full and sure supplies,  
By streams of grace.

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\* "Hymns for a Week"—Tuesday morning.

Towards this blest spot the Spirit bends his ear,  
The fervent prayer, the contrite sigh to hear;  
To bid the mourner banish every fear,  
And go in peace.

Here may the comfortless and weary find  
One who can cure the sickness of the mind;  
One who delights the broken heart to bind—  
The Prince of Peace.

Saviour! the sinner's friend—our hope—our all!  
Here teach us humbly at Thy feet to fall;  
Here on Thy name, with love and faith, to call  
For pardoning grace.

Ne'er let the glory from this spot remove,  
Till, number'd with Thy ransom'd flock above,  
We cease to want, but never cease to love  
The throne of grace.

When it is remembered that Mary was the only child of fondly-attached parents; that she dwelt among friends who tenderly loved her; that she was sheltered from the storms of life in the quiet haven of her happy home, with unclouded prospects before her, it is surely obvious that no other power than divine grace could have thus drawn her affections and desires from earth to heaven. Education may do much, and the influence of a pure and consistent example still more, in giving to the mind of youth a religious tone, and placing before it a high and holy standard of piety; but the heart which bears the impress of "Holiness unto the Lord," especially in early youth, must be "born again," (John iii. 7), and re-created by the Holy Spirit from above.

“That which is born of the Spirit is spirit,” and hence it ascends to the sphere most congenial to its new and heavenward desires.

In March, 1848, Mary took cold ; but from this apparantly slight indisposition she speedily recovered. Soon afterwards she was attacked by a more severe return of cough and pain in her chest. Her usual delicacy of health, and liability to cold, for some time checked any serious apprehensions in the minds of her anxious parents. She was cheerful and animated during the day ; but it was observed that fever generally came on towards evening. When restless and unable to sleep at night, she would frequently repeat with much solemnity the following Hymn. It was one on which she always dwelt with peculiar satisfaction, and to which she often referred as descriptive of her own thoughts and feelings at this time :—

#### HYMN.\*

“ Let us run with patience the race that is set before us.”—

*Heb. xii. 1.*

Immortal spirit ! wake, arise !  
Think of thy home beyond the skies ;  
Think of the work thou hast to do ;  
Think of the heavenly prize in view.

Shall thy poor tenement of clay  
Curtail thy flight, obstruct thy way ?  
And shall the free and heaven-born soul  
Yield to the body's base control ?

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\* “ Hymns for a Week ”—Tuesday morning.

Oh ! thoughtless slumberer, wake, arise  
To God, to heaven lift up thine eyes ;  
Eternity's vast ocean see,  
And but a step 'twixt it and thee.

A clear unerring chart is given,  
To guide the traveller's feet to heaven ;  
With humble heart there seek thy way,  
None led by that can go astray.

It will point out a holy path  
Of self-denial, love, and faith :  
But straight and arduous though it be,  
My God, it leads to heaven and Thee.

Saviour ! for mine this path I take,  
Through Thee alone the choice I make ;  
Not one step onward can I go,  
Till Thou both will and power bestow.

Oh ! let Thy smile my solace be,  
'Tis more than sought in life to me ;  
Permit me not to slight Thy grace,  
Or cause Thee once to hide Thy face.

That blessed Spirit's aid impart,  
Who can transform and cleanse my heart ;  
Make the polluted fountain clear,  
Whose streams in words and acts appear.

Teach me this day to keep in view  
The prize Thy followers should pursue ;  
To adorn Thy doctrine, and to shed  
Fragrance and light where'er I tread.

Saviour ! I give myself to Thee ;  
My strength, my light, my guardian be :  
My earthly days thus let me spend,  
Till time and life and warfare end.



As Mary was not now allowed to rise early she spent some time each morning in directing the attention of her attendant to different portions of the word of God ; solemnly urging her not to read it as a mere duty, the cold formality of which exercise would profit her nothing, but with a view to the all-important question of her own individual salvation. "Do not," she repeatedly said, "read a whole chapter, but take two, three,—or even one verse ; meditate upon it, and ask God to enable you to understand it. God calls you *now*, as He did Samuel, and remember it was not Eli's voice which Samuel heard ; the voice was from God."

The opinion formed by this servant of the character of her young mistress, may be inferred from a simple remark she made, when asked at this time if there were any improvement in her health ; "Oh no !" she replied, "and surely it is not meant that such a very heavenly creature as Miss T—— should live in this world *away from heaven* ! She is almost there already."

Entirely confined to the house, Mary could no longer enjoy the privileges of public worship ; and the lines descriptive of "An Invalid's Sabbath Thoughts" are amongst the papers which bear the date of April, 1848 :—

AN INVALID'S SABBATH THOUGHTS.

"I will not leave you comfortless : I will come to you."—

John xiv. 18.

Hail, sacred Sabbath, peaceful day!  
How welcome thy reviving ray  
To many a dreary heart!  
Soul of the sabbath ; let thy light  
Dawn on a lonely sufferer's sight,  
And hope and peace impart.

Thy children gather round thy seat,  
They drop their burdens at thy feet,  
And hear the voice of love.  
Thus while their Saviour's name they bless,  
With strength renew'd they onward press  
To Jesus' mount above.

I may not join that cheerful train,  
Oppress'd with weakness, here in vain  
For social joys I sigh ;  
I cannot hymn the songs of praise,  
But from my lonely couch I raise  
To heaven my languid eye.

Oh ! might I go where Jesus leads,  
Rest where His flock serenely feeds,  
Where living waters roll ;  
Methinks some visits of His love,  
Some foretastes of the joys above,  
Might warm and cheer my soul.

But hark ! a voice the stillness breaks ;  
I listen ! 'tis my Saviour speaks,  
He speaks in love to me :  
"Sufferer ! thou art not left alone,  
Thy burdens and thy griefs are known,  
Behold ! I come to thee !

"I come to watch thy secret sighs,  
To waft thy whispers to the skies,  
And shield thee from alarm ;  
To give thy wearied mind repose,  
And take thy weakness and thy woes  
On my sustaining arm.

"My flock in verdant pasture rove  
Led by their Shepherd's guardian love,  
Supported by His care ;  
But 'tis the weak, the faint, the tired,  
Within my circling arms I hide,  
And on my bosom bear."

Lord, I am safe in such a rest,  
And leaning on Thy faithful breast  
Would trust Thee and adore ;  
Thou wilt sustain me with Thy love,  
And guide me to that rest above  
Where pain is known no more.

Mary's anxiety for the welfare of others, both temporal and spiritual, continued to be a distinguishing trait in her character throughout her illness. Her voice "prevented the dawning of the morning," in intercessory prayer for many whom she was wont to bear upon her heart before God. On one occasion at a very early hour, her mamma, who was sitting unperceived by her bedside, overheard the following simple prayer :—

"O ! Almighty God and Heavenly Father, who hast brought me, and I trust those dear to me, safely through this night, accept my humble thanks : take my dearest parents under Thy special care this day, and give them grace sufficient for them in all time

of need. Make us all of that happy band who cease not day and night praising God and the Lamb. Bless the Lord, O my soul, and all that is within me, bless His holy name ; and I thank Thee, O Lord, for having enabled me to read Thy blessed word with profit and comfort to my soul. Continue to help me, O my God ! Grant me self-denial in all things, that I may be able in some degree to assist the spiritual wants of my fellow-creatures both at home, abroad, and amongst Thine own people the Jews. Bless, O Lord, all our dear relatives and friends ; extend to them, we beseech Thee, Thy grace and favour ; may they acknowledge Thee the only true God and Jesus Christ Thy Son, which is the greatest blessing Thou canst bestow upon them ; grant that we may all meet in Heaven, where neither sin nor sorrow can enter. May my dear relatives show their knowledge of Thy word in their constant dependence on Thy mercy, and in cheerful obedience to Thy will. O Lord, I pray Thee to look in tender mercy upon my little god-child. May she be Thine by adoption and grace now, and never depart from Thee as she grows in years. Lord, we would praise and bless Thee for Thy goodness in so graciously answering our prayers on behalf of dear J——, and for Thy goodness in marking him for Thine own ere he fell asleep in Jesus. Comfort his dear parents with Thy Holy Spirit. Accept our

heartfelt thanks for other special mercies. O! continue them, we pray Thee.

\* \* \* \* \*

“Should the cholera spread in our land, do Thou prepare us to submit to Thy holy will; convert its poor victims ere they die, and in Thine own good time abate this fearful visitation. \* \* \* O! lead us all, we pray Thee, to our heavenly home, through the merits of Thine own dear Son, Jesus Christ our Lord and Saviour. Amen.”

Mary's illness gradually increased; and the various symptoms which manifested themselves but too clearly proved the probable tendency of the flattering yet fatal malady which had already fastened upon her delicate frame. Her cough became worse, and the heightened colour of her cheek often marked the presence of the fever which now daily exhausted her strength.

Her state excited in the hearts of her parents the most intense anxiety. It was, however, hoped that when the winter was past, the return of mild weather might again be the means of recruiting her health, as had frequently been the case in former years. While looking at her smiling, happy countenance as she lay on the sofa, surrounded by her favourite books or arranging her little collection of minerals and shells, it was difficult to realize the idea that ere long she would be a partaker of the bright

inheritance of the saints of light. Change of air was suggested, as a means which possibly might be attended with benefit ; and for a time some thoughts were entertained of trying the effects of a southern climate. Mary, with the sanguine feeling which so frequently attends consumptive cases, spoke with pleasure of the proposed journey. It was, however, soon perceptible that the progress of disease and the rapidly increasing weakness of the dear invalid rendered such a plan unavailing, and it was silently abandoned.

Early in May it was ascertained that the most eminent medical skill was powerless to arrest the fatal disease, which daily became more painfully apparent. It was only in strength imparted to them from on high that Mary's afflicted parents could enter upon and perform the sorrowful duties of each passing day, as they saw their beloved and last remaining child fading away before their eyes. God ever true to His own blessed promises, was graciously present with them in these hours of deep sorrow ; and to each member of the family He mercifully vouchsafed that portion of His divine support of which they severally stood in need. His word was the refuge and solace alike of the sick-chamber, and of those who often quitted it, to weep and pray alone. " The Lord is good, a strong hold in the day of trouble ; and he knoweth them that trust in Him." Nahum i. 7 ; and it was in this time of great trouble

that these words of tender mercy were realized by His distressed servants. "As thy day is, so shall thy strength be." The precious child who was thus laid low, was a child of God; and in the midst of such anguish as must ever attend the severing of close earthly ties, even where the heart is renewed, she was now prayerfully commended and *resigned to Him*. He had early sanctified her by His grace; He had manifested the growth of grace in her soul, and now He was about to perfect His own work by making that grace "sufficient" in her approaching death. Her mind was kept in perfect peace, and the language of prayer and thanksgiving was constantly on her lips; she expressed great anxiety that nothing which ministered to the comfort or relief of her bodily frame might interfere with those seasons of perfect stillness and tranquility which she devoted to communion with God.

Her beloved mother shared with her these hallowed hours, and was greatly strengthened in thus beholding the sustaining power of God in the soul of that child over whom she had watched with such unceasing and earnest diligence from her infancy even to that trying period.

There was a perfect and remarkable union of mind and thought between Mary and her mother; and it was their blessed privilege now to remember that the bond which had formed the greatest charm

of that union on earth. was one which the grave had no power to dissolve, but whose links would ere long re-unite them still more closely in those happy realms, where the spirits of the just are made perfect.

Mary's sweet and placid countenance induced the wish that a sketch of her could be taken, as she lay so peacefully calm ; and this desire was successfully accomplished. She was mercifully exempt from pain, and was still enabled to be carried down stairs and laid upon the sofa. This change seemed always to refresh her, and invariably called forth expressions of gratitude and thankfulness for the many mercies which attended her illness, and of which she was deeply sensible. Once only, soon after she became aware that she could not recover, she wept as she spoke of being separated from her parents. Her mamma, whose faith enabled her to preserve a cheerful composure in the presence of her dear child, sought to inspire her with bright hopes of future happiness. "My Mary, think of the short time it will be until we meet in glory, where we shall have fullness of joy at God's right hand for evermore. There will be no more sin, or sickness, or sorrow there." She quickly dried her tears, and fully entered into the joyous prospect thus placed before her. "Oh, yes!" she added, "and dearest papa will be with us, and all we love"—she paused ; "I mean all who love the Lord Jesus."



Her increasing weakness rendered much caution necessary in admitting to the side of her sick couch the numerous kind friends who were anxious to see her, but nothing which passed around her appeared to excite in her mind any lasting emotion. Her thoughts were evidently not on the things which were seen, but upon those which faith rendered present to her mind's eye; and though sensibly alive to every effort made to minister to her comfort, there was throughout her illness a remarkable absence of all concern about her own personal wants. She accepted, with a sweet smile of grateful acknowledgment, whatever of food or medicine was offered to her; but she expressed no wish or preference for what apparently tended to alleviate the most distressing symptoms of her disorder. She spoke little of her own state at this time, yet she contemplated it with a calm solemnity which pervaded her whole manner, and was clearly portrayed in her gentle countenance. She felt that the things of time were passing rapidly away, and those of eternity were daily more vividly impressed upon her soul. The note of preparation to meet her God had sounded in her ears; and now, lost for the most part to all other sounds, she seemed listening for the voice of her tender Shepherd, who was about to come and take her to Himself.

The animation of her manner, when any subject

relative to the cause of God was mentioned in her presence, contrasted with the indifference which she evinced in matters which merely concerned her bodily state, was at times very striking, and frequently reminded those who were around her of the words of Scripture, "I have esteemed the words of His mouth more than my necessary food." Job. xxiii. 12.

When extremely languid and exhausted one morning, an account of a poor man in the neighbourhood, who had found peace in Christ on his dying bed, was related to her. In a moment her eyes were turned on the speaker, with a look of the brightest intelligence, and she expressed in the most lively terms her pleasure at the recital of the incident, adding, "Thank God for it."

Mary was now confined to her room. She watched with interest the opening leaves of some trees near her window, and often remarked the lovely tints of the passing clouds. A few weeks previously she had copied these lines:—

"If so much loveliness is sent  
To grace our earthly home,  
How beautiful how beautiful!  
Will be the world to come!"

"Dear mamma," she exclaimed one evening, "how sweet and peaceful it is to look out of that window! It reminds me of the words of Jesus,

‘Peace I leave with you ; my peace I give unto you.’” Her mamma added, “Not as the world giveth, give I unto you;” and Mary continued, “Let not your heart be troubled, neither let it be afraid.”—“How sweet ! how very beautiful !” she murmured in a low, deep tone, and the radiant expression of her countenance, as she raised her eyes in prayerful communion with God, told that she was even then entering into the joy of her Lord.

Disease rapidly increased, and her wasted form showed that the prison barriers, which yet confined her spirit within its frail tenement, were daily loosening : yet so gently was the work accomplished by the tender hand of her heavenly Father, that she was spared in a remarkable manner most of the distressing symptoms which so frequently accompany the malady from which she was suffering. The inquiry of her medical attendant was always met by the cheerful acknowledgment, “I am very comfortable.” “Are you in pain ?” “Oh, no ; I am only very, very tired.” Those who had known her previously nervous temperament, observed with surprise and gratitude these indications of personal ease and tranquility under the progress of extreme illness ; but the Lord was present with His dear child on her bed of languishing, to sustain her both outwardly in her body, and inwardly in her soul. She was mercifully preserved from anything which might distract

her mind from the heavenly contemplations in which she delighted, and the enemy of her soul was not permitted to approach or harass her with doubts or fears. Once or twice she was heard to exclaim "Get thee behind me, Satan;" but her peace of mind was evidently undisturbed. Frequently during the night she would repeat—"It is a faithful saying, and worthy of all acceptation;" and then, in a tone of great earnestness—"Oh! it is good that Jesus Christ came into the world to save sinners, of whom I am chief. Preserve me, O Lord, unto Thy heavenly kingdom."

Every promise was faithfully fulfilled to her by her covenant God; and as her parents looked upon her serene and peaceful countenance, their hearts were raised in thanksgiving on her behalf.

The office of watching by her bedside at night was shared by them with such assistance as circumstances rendered necessary; and often in the midnight hour, her sweet low voice was heard in prayer to God, supplicating for His continued presence and support in her soul, and for a thankful sense of the numerous mercies which attended her illness. She offered the most earnest entreaties that God would grant His grace to the unconverted; and the deep tone in which she uttered the simple words, "Lord, I pray of Thee to convert"—seem yet to echo in the ear of those who caught these solemn whisperings of

her heart, when every other sound was hushed and still. *No name* ever passed her lips ; her instinctive tenderness of feeling still prevented her from speaking aloud, even in prayer, of those whom she thus commended to the sanctifying and converting grace of her heavenly Father. There was a pause, and then, as if from the depths of her heart, she would in a distinct and fervent voice slowly add, "Amen, Amen."

Mary received the pastoral visits of Dr. MARSH, with much pleasure. On his entering her sick-room, it was observed to him one day that he would find her in a peaceful state of mind ; when he returned, he said, "Peaceful ! far beyond that ; she is happy, inexpressibly happy. I rarely ever met with such mature experience at her age ; and her faith so simple yet so bright. Oh ! it is a blessed, I may say a glorious sight. Few children perhaps have been so highly privileged ; few parents have such a child, but she is the Lord's. What has He not done for her ? Everything ! Nothing now remains but to realize all she longs for, and to exchange faith for sight."

The return of fever was so frequent that the dear invalid was unable to fix her attention for a length of time on any subject ; but a few words of Scripture from the lips of her loved mother always seemed to cheer and revive her. Her mind occasionally

wandered, but its aspirations were heavenward, and her sweet spirit hovered on the confines of the eternal world. Her fond love for her parents still shone in her eyes with affecting earnestness. Her ear always caught the distant sound of her father's footstep as he approached her room ; she exerted all her remaining strength to speak cheerfully to him, and her eye followed his every movement, and brightened with pleasure whenever he was near her. One evening she held out her hand to receive some grapes which he brought to her ; she admired their beauty and luxuriance : but the next moment she suffered them to drop from her fevered hand, which was gently laid on her father's head as he bent down by her side. She silently looked upwards, and her lips moved in prayer ; no words were audible, but it was touching to witness the dying child thus invoking a blessing on her beloved father's head.

The sick-chamber was indeed one of uninterrupted tranquility. A holy submission to the will of God, and a thankful sense of his mercy vouchsafed to the object of their fondest solicitude, imparted to Mary's parents a sustaining power, which failed not also to support her in many trying hours of extreme exhaustion. When after a season of repose she awoke, her first words were, "O Lord ! I thank Thee for this sweet rest and peace !" and the answers to prayer, which had been so distinctly given

throughout her illness, afforded a sure earnest that He who had done such great things for her would be with her to the end.

A fortnight previous to her death it was considered that her earthly existence could scarcely be prolonged from day to day. The lamp of life was rapidly sinking, and its feeble light now shone so faintly, that the quiet slumbers of His favoured child of God were often watched with the trembling apprehensions that her gentle spirit was thus passing away, and never during these anxious nights was the eye of tender affection withdrawn from her dying pillow. But again and again the morning light dawned upon dear Mary's shadowy form. Her kind medical attendant remarked as he daily noticed the very gradual decline of her vital powers,—“She is wonderfully sustained,” adding, “her countenance is angelic; but she is scarcely a being of this world, even now.” The Saviour's image was so brightly reflected on her departing soul, that the light from within thus shone clearly on her pale yet placid face.

It was now the last week in May, and dear Mary was gratified by a long visit from her kind friend and early pastor, the Rev. T. J. M. Her strength was nearly gone, but his desires for her had been fully realized, and his sympathy and sorrow were mingled with thanksgiving and praise. Her mother's voice

retained all its wonted power to cheer and gladden the heart of her beloved child ; conveying, as it ever had done, the soothing balm of heavenly consolation. Silent communion with God seemed to be increasingly Mary's happy portion, and her dying experience was strikingly consistent with her previous spiritual character. She had come up out of the wilderness, leaning on her Beloved.—(Song of Sol. viii. 5.) She reposed her whole confidence in His power to guide and support her. Her faith, therefore, was firm and unwavering, though *manifested*, rather than *expressed*. Love to Christ had been the one principle of her life, and she now seemed wrapt in the calm bright assurance of coming glory with Him. No regret or murmur ever escaped her lips : she had fought the good fight—she had finished her course, and she felt and knew that a crown of righteousness awaited her—for

“ Faith was hers, on heaven relying,  
Which triumph'd when the saint was dying.”

She alluded to her grave, and perhaps a remembrance of the pleasure she had always derived from flowers might pass across her mind, when she requested that a rose might be planted there. A few days before her departure, when much exhausted by weakness, and unable to express in prayer all the subjects she was wont to bring in her petitions before the Throne of Grace, she mentioned six, which



she begged might be referred to in the prayers which were offered by her bedside. Her love for prayer departed not, save with life's latest sigh. It was her sheet-anchor, both in life and in death.

On the 28th her hours seemed numbered, yet she took her usual nourishment with undiminished appetite and ease. To every inquiry relative to her bodily frame, she replied, "I have no pain, I am quite comfortable." One of her attendants remarked, that all the night she held converse with God, and often uttered the words, "I thank Thee, O Lord—rest—*peace*," while her countenance was expressive of the most serene repose. The veil which divides the visible from the invisible world seemed now rendered to her spiritual vision almost transparent, and those ministering spirits which encamp about them that fear the Lord, were doubtless nigh unto the pillow of His dying servant.

In the night of the 28th she whispered, "Oh! how very, very beautiful! I have seen the coast of Heaven—happy, happy—I thank Thee, Lord Jesus," and then, in a firmer, louder tone, she solemnly added, "Amen." Her mind sometimes wandered, and the idea of a voyage appeared to be present in her thoughts. She spoke of waves and "still waters," but added with a look of inexpressible delight, "I am within sight of port." Peacefully she sank into the "everlasting arms" which were beneath her, and

tenderly did the Great Shepherd of the sheep bear through the dark valley the gentle lamb who had so closely and faithfully followed in His footsteps. A divine blessing rested on the dying bed, and hallowed the scene around it. The gracious dealings of God which marked every attendant circumstance of each passing hour, caused the voice of praise and thanksgiving to ascend from the very depths of parental grief, and the last days of dear Mary on earth manifested that *divine grace was triumphant*.

At two o'clock on the morning of the 30th of May, there was a change in her appearance. She suddenly tried to raise herself in bed ; she extended her right arm, and pointing upwards, exclaimed, " Oh mamma, dear mamma, let me go ;" and then (her countenance radiant with holy joy) she added, " Now I see Him ; I have found Him ; I am happy." Her mamma repeated, " Eye hath not seen, nor ear heard," &c. Without withdrawing her eyes from the spot on which her upward gaze was fixed, she murmured, " How delightful !" and then the slow solemn words, " Amen, Amen." She had entered the dark valley of the shadow of death : it was but the *shadow*—the light of her Saviour's footsteps, who had gone before her, chased from it all fear and gloom. At noon she still breathed, but her brow was like marble, and the hand, still fondly clasped, lay cold and motionless. Consciousness was gone, and at two o'clock—

just twelve hours after her heavenly summons—she “fell asleep.” All was still—the “silver cord was loosened,” and her thrice happy spirit, redeemed by “the precious blood of Christ,” had “returned to God who gave it.”

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On the 5th of June, her mortal remains were consigned to the tomb, by her friend and father in Christ, the Rev. T. J. M——, there to “rest in hope,” until the last trumpet, as the glad harbinger of the resurrection morn, shall call her forth joyfully to meet her Saviour and her God.

The rose she asked for now blooms on her grave ; and a simple stone, bearing the following inscription, marks the spot where she sleeps :—

**Sacred**

TO THE MEMORY OF

MARY MARIA,

THE ONLY DAUGHTER OF CHARLES AND EMILY T——,

BORN JUNE 4, 1831, AT HAMPSTEAD,

AND DIED MAY 30, 1848,

AT LEAMINGTON.

HER RECORD IS ON HIGH.

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